

[REDACTED]
Must Remain in
Transcription Room

N 1101

Berkeley: Berkeley Groups I & II; Palo Alto Group II

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Mr. Wyland: Well, I'm glad I'm here. It's unexpected because when I was in Pittsburgh something happened that made it necessary for me to come here, as it were, some personal reason, and then when I found out and it would be a very good thing if we could have a group, and I decided to stay a little longer and go back tomorrow. So that is why we have the group here. Also it gave me a chance to see Andy, and some of you I hope have talked with him, at least had a chance to talk a little bit about Seattle. Huh, for Don it was good, wasn't it, huh?

Don: Yes.

Mr. Wyland: Yeah it was good. Did you talk with your father? Did he get something out of it himself?

Don: Yes, I'm sure he did. Yes.

Mr. Wyland: That's good. We have to have more of that sort of thing as we go along. I hope that in, in the next year there will be much more of a possibility of an exchange. You know we're planning somehow if we can in the beginning of Spring - end of March, beginning of April, of some people from New York to come here and drive, and perhaps it may be possible that some of you can come half way or somewhere in New Mexico, that we can meet and come together. Also I would like during that time that I then plan to be here to go down to Big Sur and see if we can get some kind of a group started. Next time I will come, huh, it won't have to be a surprise because I will be here probably the middle of January and then I hope to stay for another two weeks. For that reason I think that it is good that I am here now because we have to straighten out a few things where there is a little bit more of an understanding about you and whatever I hear as reports from

here and there; of course different people have different opinions. In a general way there is a little too much of a discussion among yourselves about each other instead of about work. You cannot expect in a group of course to have people who are ideal to the extent that they don't discuss their personal idiosyncracies. Because whatever it is - this group as a group and talking about work as work of course has to be based on ordinary life. So you need not even be holy or sacred when you come to a group, you bring yourself as you are, as a personality. And there is no difference between that and ordinary life as we know it. And particularly when for work you do need your ordinary experiences in order to become, let's say, awake to them, surely you don't want to exclude them from a group. At the same time you must not indulge too much in criticism of each other. And I think you do that - much too much time spent in discussing each other and not liking this or that. Forget it a little bit. We're here, and this applies to both groups; those who are new, of course, it's up to them to sit and listen, and every once in a while ask a question, and never take up too much time, because they are not entitled to it. Whenever any answer has to be given by those who are in work a little longer and of course have had a little more experience, they can take as much time as they wish, and also sometimes they may talk too long when it is in Group II. Then it's up to the others, their ^{conféres} ~~conféres~~ in Group I, to tell them, to criticize them. But as far as Group II is concerned, when you talk about work, it's quite necessary that you understand what work is and that is of course then given as well as it is possible by those who know already a little bit more than those that are newcomers, and then whatever is suggested to them that they then will try to follow that and work, because

otherwise there is no sense of asking a question. And you try to get away a little bit from ordinary curiosity. You should actually then try to apply what you can and that is the kind of information you discuss when you get together for the following week. Now, in how far you can be helped by certain tapes that I might send as an answer to your discussions is a little problematical. And many times I have thought that perhaps it may not be useful enough, because being at that kind of a distance and only hearing a voice and sometimes not even knowing how you look, it is difficult for me to judge actually what you mean, and maybe sometimes I'm wrong, and when I go off on the wrong side then you might get hurt a little bit because I don't understand it. At the same time when you get something from New York then of course you start to attach value to it and therefore you will take whatever I say as something that you believe that of course I mean, but also when I say it in a certain way that you have to pay attention to it. The emphasis of group work is always in the group itself. You ever - whatever you can use for the material, and this applies to the little tapes and it applies to all the meeting tapes that you might hear. Whatever you get as outside information is something that has to be digested in the group and to be used by the group to the extent that you can. And never take it as gospel truth, because in the first place, as I explained, whatever I say may not be correct. And in the second place what you hear from tapes in New York and meetings there apply to the meetings there, and they are sometimes based on answers to questions from the people who are there about whom you don't know anything at all, and you may not understand even why I answer certain things in a certain way. This is the thing, you have to keep in mind because it's extremely difficult to have

any kind of a judgment and you should try to avoid it. You will avoid it when you emphasise in yourself the desire to work for yourself because that is where you are busy with, and to eliminate as much as possible all kind of unnecessary talk because it has no concern and you should not spend the time on it. You come here in the group in order to exchange ideas and to get from it stimulus. And sometimes you don't get that stimulus and it may be your fault and it may be someone else's fault. It is up to the people who have been in work a little longer to try to help maintain a level, and this applies to either one or the other groups. And that those who then have that kind of a responsibility, they ought to know and sometimes they will feel, that it goes a little bit down grade. At such a time someone should make an effort - someone should try to lift it up and bring it back again to a level where it really belongs and should be supported by those who understand that kind of an attempt, and when that is done at least you don't have to go home afterwards and say that it was a bad meeting. Whenever you make an effort of that kind you will see that you will be rewarded by having made the attempt and at the same time you will always have a possibility that you help others in doing it. Whenever you display in your attitude in coming to a group a desire, to work, a desire for yourself to be present whenever you can in talking, or that in your attitude and in choice, the choice of your words, the way you are, and the way you manifest, that you represent to that extent that you have a knowledge and understanding of work, that that naturally must have an effect on anyone who is also open to it. No for that reason when you do come, the necessity is that you are open. That is, you want to receive something, otherwise you needn't come. Don't come here with the idea that you

are going to teach the others or that it is in any way necessary that you indicate how wonderful you are. No one is interested in that. If it is necessary to explain certain things that you have been, and you are and come from, and why perhaps you think in a certain way, or that perhaps it might illustrate also that whatever your experience is can be explained on the basis of your own understanding and that again based on whatever you have experienced before, that of course I would say it is legitimate. But don't take up all the time by talk, talk, talk. Try to make it as simple as you can, and try to make it as light as you can, not all the time so terribly serious that people will fall asleep. You have a task when you come. In the first place you have to be open. You are looking for something, if that is really your idea, then you want to have a questioning attitude, and then you will be able to take whatever might transpire in such a way that you can extract something from it for yourself, so that you don't go home empty-handed. I would almost say if you do, and you have that feeling, it's your fault, you have not the right attitude and you have not the desire to want to receive; you have a different way of probably thinking, that you ought to be able to give something in a meeting; the totality of the people in a group, will give totally, by being present to each other. It's not necessary that you especially formulate for someone unless it happens to be in your particular experience also that maybe because of that you can contribute something based on that what you then know in your way, and sometimes it may be of help to someone else. Try to keep this in mind, you bring things down to a very simple basis. The idea is that you have a group and an exchange, and you want to derive from it whatever information happens to be communicated among you. And all the time you should

remember that no one is interested in the manifestations of your personality, but that they would be interested in the manifestations of your essence, and that if at the time when you do speak and whenever you want to perhaps argue or clarify, that you always do it from that what is really you and not with its only periphery. This I mean by openness because when you're open it is possible that something will penetrate a little bit further than the surface of your life. And there is enough of that kind of thing already in ordinary life. You don't have to bring it here unnecessarily. It has to be there of course to use words, and you sit and you have a posture, and naturally you become as you are here in manifestation a personality, but you have control over how you are, and what you wish to bring or what you can say. And then on that basis you give whatever there is real in yourself. It presupposes that you acknowledge exactly the same attitude in the other person, and that for that reason you have to be much more tolerant than you are. You have to make allowances that people think differently, and that some people feel differently, and that some people there may be combinations of the two which of course percentage-wise may be quite different in accordance with the different types or different - male and female - or the different ways of how you have lived, and whatever your experience may have been, and as I said before you can explain a little bit of that, but that the tolerance has to be that not everybody has to use exactly the same kind of terminology. You have to be much more kind about it; you have to try to understand what is meant instead of arguing; you have to avoid that you tell people what you think and believe that that is the only way. It is not. There is no only way among a group. There is an only way as far as work is concerned and as far as an exact language and

that what you must know for sure if you ever want to work of course that is essential. And it is exactly that you try to come to such conclusions, that you will use the same kind of words and terminology so that you can understand each other and that there will be less and less argument and more and more discussion of experience. Because you have to keep in mind that it is not a question just of talking: it's a question of an exchange of that what you have as knowledge applied in your life. And to what extent you have run up against a difficulty, to try to remain aware, or perhaps even a little bit more awake, and the kind of obstacles that you have come up against, and the reasons perhaps you have not been able to work as much as you would have wished. And when you become serious and quite honest, because it is honesty that will carry you through; when you then can communicate on that basis then you can understand each other and you will not go off on some kind of a tangent. And of course if you have that attitude you will not leave room for someone else to criticise you. I've said many times this kind of work naturally is extremely difficult because whenever you even talk about objectivity you don't know how to explain it because it is the kind of a language that, it course, but if it actually were objective you should have to explain in objective terms. And none of us is able to do it. So when you approximate whatever you understand by being awake you have to use a certain terminology that can be understood by each person to the extent that it represents your own experience, and since all of us are different the experience, and particularly in the beginning, will be different, and for that reason I say you have to be extremely tolerant because the subject is difficult, and also the way of expressing it is of course to be different for different people.

So this is the second thing, besides openness; it is tolerance; it is to some extent kindness. And for the third, and the third place, linked up, with the second, that you understand that a person has to be the way they are. Because if you understand mechanicality you must also know that that is a law in which anyone who is doing or thinking, or feeling anything, is doing this in a mechanical way. And that that to some extent it is preordained how they are. And the more you understand that a person must be the way he is, unconsciously, that for that reason there is no particular reason to be surprised even, and that when you understand this mechanicality on the part of each one of us, including yourself, that you will not judge, but that you will have that understanding of placing it correctly. And when you understand that, you will also know what your attitude should be because it has to be linked up with the understanding of the mechanicality of the person you answer. You see this kind of - I call it kindness - this kind of a wish to want to work, all the time having in mind the extreme difficulty of working, and the understanding, particularly based on your own experience, that every once in a while you really don't know which way to go, that that happens in everyone who's honest about it. So for that reason why is it that objectivity is so difficult to come, to come by?

Of course it is logical if we live in a subjective world, and if we live on the face of the Earth and if we understand nature the way it is, and if we understand human nature the way we are, and that there is very little in us that really aspires to something that is not natural, and that in trying even to introduce ideas of objectivity into this subjective world, that it is already licked before you start, because that what we are naturally is not

interested in any kind of a stranger that happens to come in, and everything that we do, with everything that belongs to us, in our ~~present life~~ as our personality behaves in this life unconsciously, is, almost I would say automatically an enemy of any kind of an intruder, even if the intruder is objectivity. It takes a long time before one understands that within oneself - that objectivity is a friend; and it is a long time before you are willing to admit that anyone who also makes such attempts is your friend. Instead of that you stare yourself blind on how the person behaves and with your criticism you think that you know more. You don't know any more than anyone else, because all of us have exactly the same difficulties of overcoming at times the subjective elements which are in the way for the possible growth of anything you might call objective. So together with this kind of a tolerance and a further understanding, it must be based on your own experience; you have no right even to ~~talk~~ too much. Because that what is needed is the understanding that you know what someone else is ~~talking~~ about if they want to answer him and that an answer has to be such that it links up with the state in which that person is, and not with the state in which you are. It is a very difficult thing because it requires on your part much more flexibility. You have to go as it were outside of yourself and try to see what someone else is doing, has been doing, where they are at that time, and again this kind, this kind of tolerance that you must allow that you have to bend as it were in that kind of an understanding to the level where they are instead of feeling superior. All of us crawl just a little bit as far as objectivity is concerned, and it may sometimes be a long time before you even can start walking a little bit. And it's not that it is impossible,

and it is not that you shouldn't have any hope. And even if you put your aim quite at a distance, and even if you would like to talk about what is a conscious man; what is really meant by harmony; what is really meant by the possibility of a development of Keadjan, or of Soul Body, or what is the meaning of Enneagram: all of that of course is interesting and stimulating, but never let it take the place of results of work on yourself, simple as it may be, because that is really the quintessence of everything that you have to attend to. If you now can eliminate certain forms of gossip; if you can now see each other the way you ought to look at each other, that is as a group a necessity to have that kind of a solidarity, and with this kind of an appreciation of each other wanting to work, and recognising that you come here for the sake of work, and you come here not to shine forth, and to put yourself in the center, and to take an ordinary place like everyone else, and to have in your mind the proper attitude of wishing to understand in your mind whatever you can, and in that way you contribute - then you will be able to speak. And gradually out of this kind of an atmosphere will come the ability to be open for yourself and to talk reasonably about whatever you can say, if the questions are genuine. So try to make that whatever you say in such a way that the other person understands that you're honest about it, and that whatever you say is not for playing up to the gallery. And this applies of course particularly for those people who think they know already a little more. And without questioning that they do know, because for that reason you might say they wouldn't dare, or try to dare to answer, that it behooves them that they indicate that in their posture or in their attitude, in the way they choose their words, and the attitude they have towards a

person, who has to be answered, and who is perhaps quite genuinely looking for an answer in order to be able to live a little differently. I don't want to say too much about this, this kind of attitude of superficiality to which everyone is subject because you have to see it for yourself, and to the extent that you will admit it to that extent you will understand what I mean. If you don't live that way, if you don't want to be open to it, you will not understand at all what I'm talking about. And you probably have to go through a certain period until you find out, sometimes in the hard way, because the majority of people will understand, and that in time you will realize then, that you've not been in the proper place.

There's another thing regarding teaching, regarding the ability of communicating and saying things that are of value to different people. You must always keep in mind that that is to some extent rather difficult because if one has a group of people, and the different people are in different states of development, particularly when it is on a road which is very unfamiliar and which of course is strewn full with all kinds of obstacles, it may be that some person is in one place and another is in another and that the questions come from different places, and that perhaps it is necessary to give answers which are not alike, and that therefore that what sometimes might be said in a certain surrounding for one person may sound a little contradictory to something that may be said to someone else. And you can not judge about it because you are yourself in a certain place, and unless you have gone through that place you may be able to be tolerant about someone else who is not there as yet. This very seldom happens because it is not the question of a different place through which you go.

It is a question that you in a different kind of a personality meet a different kind of an obstacle and you never will perhaps experience the obstacles of someone else. Much of this of course depends on your type, what you are, but there are so many variations that there is very little chance that you will experience exactly the same thing as someone else. And again for that reason you must be also tolerant to those kinds of statements which at times you cannot understand, and you start to question the the veracity, and if you go a little bit further and become a little bit critical, you will start to doubt and you lose trust in that what perhaps could be of value to you. I say this simply to help you. I don't say it in order to be understood more because you won't understand me. You will have to take many things and you'll have to test them and that will give you the truth because whatever you hear when I speak, or whenever you hear it when I talk in New York, or whatever may be on the little tapes that I may send out with answer, and simply because I happen at the present time to sit in this chair, has no value for you whatsoever until you have applied it. And when you have applied it and you have knowledge which has then gone over because of the experience in the application to an understanding for yourself you don't need me. It doesn't make any difference any more what I have said. You take over what becomes in your world, your values, and all you have to make sure about is that your application was correct. Because many times you may be on the wrong road. And sometimes when you get certain results which of course would be based on your experience, it may not be in the direction of objectivity. That is why at times you will have to study, and at times you have to check a little bit of what is your experience with others who have done similar things so that perhaps although it may be the

truth, it may be only a relative truth and it may not be in the direction for further understanding on the road of becoming free from yourself. But it may have set up certain other obstacles again and again in a subjective way which of course than have to be moved away or tackled in some way or other so that ultimately if you keep in mind the wish to be free you will have then a measure with which you can measure your own experiences to see if you are on the right road. I think in general you have to work more; I think you have to make much more of a division between what you think necessary in your ordinary life and that what is really necessary for the development of your inner life. It is not that you will not pay lip service to it, and it is not that sometimes you have a very definite attitude that you actually want to, and that the desire is quite honest. But you're so tied up with a variety of things that you believe are also extremely important for you that you forget every once in a while, that perhaps sometimes a little sacrifice has to be made. And that the more that you emphasize the necessity of work, the more you start to realize that it is a need for you. And that whenever you consider the question, not of living on Earth, but of the possibility of a permanency in yourself which even on Earth could become permanent, and then if you are, you could be on Earth of much more use for yourself as well as for others, that it could lead on earth even in your relationships to more understanding, and maybe control, or to some extent at least balance; that then the realization that you don't spend enough time on trying to get somewhere with this kind of work may be based on something that you still look, and looking at yourself value a little bit too much. You have to revise your ideas about how you spend your time. And you have to

start valuating, in my opinion, much more how much time you spend on useless things, how much time you spend because of my habitual forms of behavior, how much time you wish to spend because spending the time in the direction of becoming free by trying to become objective - and, that being difficult you feel a little bit more at home, and you all the time will try to look for substitutes which of course will tell you in that kind of a form of ersatz that that is just as good, that subjectivity if it is only refined will lead to exactly the same result as objectivity. Of course it isn't true. It won't, because there is a principle that is different in a particular quality of the levels you will reach. There is no doubt that man number 1, 2, and 3, even if they are so-called fully developed, will never give you the objectivity if required for harmonious man, as compared to a man who possibly could develop man number 4 into 5 and 6 into 7. And that the ultimate aim of man is to remain man, not to become God too soon. So with this in mind, and then realizing, and more and more becoming clear about the need for work for man, particularly in this time of civilization in which we happen to live. But there is absolutely no particular ground to stand on because it is shifting, and it is not sure, that that what we even now call progress is permanent enough for anyone to build anything on. And that there are many false beliefs in hoping more and that what is reality which as an experience is quite ephemeral, that something in you has to go in the direction of developing something in yourself that you could consider a solidarity on which you can build, the rock on which you can build, as compared to the sand which shifts in ordinary civilization. This I think you have to keep much more in mind that there is a very definite reason to be interested in

work. And that somehow or other that this direction might give you more answers, I would almost say more answers to the square inch, than any other kind of a form of religion or philosophy. Because here there is something that is combined and related in different directions provided you study, provided you actually want to find out, provided you have an open mind, than any other kind of religion that you might even be familiar with. And of course regarding that, and the possible understanding and the development of any religion or any philosophy which has value for you in your daily life, that that what is given in this sense, as objectivity, is really the key to the possibility of living a different kind of life. To what extent you are convinced of that depends entirely on your experience in life and your honesty regarding that. And the more you want to close your eyes to that what you are because you don't want, anyone even, to poke you, and to tell you that you are asleep, the more you realize that that perhaps may be extremely useful, to exactly that same extent you must use that what occurs in ordinary life in a group, in the form of I have said jealousies, gossips, vanities, self love, everything that we call sometimes good as virtue and sometimes bad as vice, that that is an additional opportunity and that exactly in the group when it does happen it has that kind of a value and that for that reason, in a group, interested in work, it should be transformed, converted, into the possibility of the utilization of the energy as represented by that kind of a reaction; Exactly for that reason, for the purpose of trying to put it to work. If you realize that, you would, almost would say, welcome the differences that there are of course of opinion, and the frictions that might exist. For that reason you have to work together

much more in order to create such friction, and the working together is not to sit in a group and exchange a few ideas. The working together is the help that you can give each other in the maintaining of that what you perhaps believe in as something that is essential and, something that is correct, and something that you want to help maintain because you feel that kind of a responsibility for it. If you don't feel that you will not belong to a group of this kind. This group and all the members must become responsible. Not only for your own life; after all if you become responsible for that all you are - you remain selfish because you work for yourself to build for yourself something that again and again will become more and more your own. And of course it is right, and you have a perfect right to it because it is the way by which you start and the way by which you will create that kind of solidarity for yourself. And if one can say, yes there is a Kerdjanian body, I become less and less dependent on my physical body. And if I say soul even, then I may not leave Kerdjan, whatever it is that you want to define, and for whatever reason that you want to start work. But you see very soon you will know that it is necessary to do just a little more than that, and that means to help remind each other so that you in turn also can be stimulated by the work of someone else. For that reason the friction that you can have whenever you work together physically. You don't work at all. You have every once in a while a little semblance of going out to the country and working. It is not sufficiently organized; it is not understood; it is difficult perhaps to understand it. And you'll have to go through a certain period of hit and miss and not always knowing and sometimes not at all arriving at what you like. I admit it is difficult. But

you have to find many many more ways if you possibly can of really working together to alleviate those who take responsibilities of certain things that perhaps you can do. Administrative work. We talked about microphone and the engineering part. We talked about tapes, we talked about transcriptions, about the library, about tapes that may be available and resumes to be made. Things that have to be done to help Ron particularly because after all he is the responsible person for all of this. And what are you individually doing to help him? And then when someone does help him, don't criticize. Each person does it to the extent that he is able and even if they cannot do it immediately in the way perhaps Ron would like or perhaps that Ron doesn't is not able to tell how exactly it should be done, or perhaps is a little hesitant to ask. Make it come from the other side and offer it. What can we do? For instance this question of physical work. You have to be much more open about the possibilities about where it can happen. For next year you have a task: to try to find a place where you all can work, a place that belongs to the group as a whole, which is maintained by the group, a place somewhere out in the country where you can get some house, maybe rented, maybe a rundown house, maybe renovate, maybe use it for the purposes of work, maybe sometimes have meetings there, maybe build something that could really function as a large room for movements. Things of that kind have to be thought about, planned, helped, all kinds of things have to be done in that kind of a direction, somewhere, maybe as a place in the neighborhood, or halfway between Palo Alto and here. Whenever you can, and you are in Berkeley, and you cannot be there at the group go to Palo Alto and be there and work with each other and talk with each other. Listen to tapes, much more than you have done. But remain responsible for it be-

cause you must know that whenever you borrow a tape you will remain responsible that you are the only one who listens to it. Understand that quite because I didn't wish any tape of any meeting from new York to have that kind of publicity. It is for you and your work when you take it home you are responsible for it to return it in exactly the same way that it was before only that you have listened to it. And don't allow anyone else. With these kind of little rules, and the understandings and the working, and perhaps having a cup of coffee and talk about work among yourselves. And to make it clear more and more that it is not only your selfish desire not only to grow and to apply it in your profession and in that sense perhaps become a better man, but that the obligation is much wider that that because you are interested in something that could actually have value not only for yourself but for many other people. If there is strength in a group, it will show. And if it doesn't show there is no strength. If you don't appear to the outside world with stars in your eyes, there is nothing alive in you. But when it is alive it could become contagious. How to communicate it in such a way, in the best way you can, in a way which could become understandable for someone else, how to learn how to talk, how to learn how to shut up, how to know what to say at the proper time, how to understand the lives of others to the extent that they are willing to let you have a look into a part at least part of their private life, of that what is really them, and how then at such a time remain honest with them and with yourself and force them to be honest to you. This you find out when you work physically because you are clever in ordinary life whenever we talk, we can hide in our talk many many things because we are almost I would say taught to be hypocritical, to cover our-

selves up with many things so that no one can penetrate. But when you work physically there are moments of complete unconsciousness in which you show yourself, what you are, and at such a time when someone even would step on your toes, or when he takes the tool away from you that you have wanted, and that you become mechanically reacting; at such a time there's much more chance to see yourself and to see what kind of a creature you are, when you work and you become physically fatigued and then how are you? And what is then left of that desire to want to wake up? And that you put yourself many times through that kind of a test in order to see what really could happen when the moments are not so conducive when the circumstances are a little difficult, and that you still feel that perhaps they could be useful, that you then start using them. All of this, you know, it has a relation quite naturally with the understanding of what you now know about work and that for that again and again I say you don't study enough. You don't read enough. You have not even any reading group I think at the present time. Oh, there may be one; I don't know how it is maintained. There should be 15 or 20 of them. 3 or 4 together read at times All and Everything. Don't read anything else. What is the sense reading Ouspensky when you have All and Everything as a source? That you don't understand it - O.K. And that sometimes you might like to have a little bit of a different viewpoint, and then go to The Search if you like, or some other little book that describes some kind of a personal relationship with Gurdjieff. Try to form picture of yourself as a man, as a man seeing what Gurdjieff might have meant with his life. Try to find out the reason why he existed. To what extent he could perhaps have value for you. And maybe you can find out if he as a man had

a purpose with his life. Why did he do what he did? He is not anybody, you know. He was a man. But you will not know until you work. Then you will take whatever he has given to you for yourself, and you will eat, and in that kind of a digesting you will become a better man for the appreciation also of that what has been given to you. Almost I would say ready made, to be eaten, which you do not have to go through all the trouble and difficulties that someone else has gone through for you to prepare this in such a form that it is understandable to you. That even if you say, yes, the same thing is in Buddhism or in Zen, or in some of the Eastern Philosophies, go to it, find out, if you read that only. I dare anybody to read the Bhagavad Gita or anything of the Mahabharata, or the Ramayana or the Vedanta literature, the sacred books of the East, or the Sufi books, or any Persian Zoraster, or anything that you happen to know about Egyptology, all the different things that are very often dished out now as so-called Oriental Philosophy; go ahead and digest it, include in that the Bible, and see what it gives you and to what extent it enables you to live in your daily life in accordance with the 10 commandments. Go ahead, find out, and you will find out that you will remain a stupid fool. This is what Gurdjieff did, and not anyone at the present time, and I don't care if you include Khristnamurti or Orbindo, even Maharishi, or whoever there is as certain gurus about which we know, that will give you in detail if you wish to understand it, that what you must do. Not talk, talk, talk, and no philosophy, but the actuality of work as we have talked many times about the A,B,C. About that what is Observation, that what is real observation which then includes an impartiality, and what is real impartiality which must include instantaneousness, simul-

taneity. There are your rules, and there is the possibility of the application in daily life without getting away from daily life, without having to give it up, without having to go to a little ivory tower or some kind of a cloister when you can exclude yourself from the rest of the world. We're not living on uninhabited islands, and we're not living in our infancy, we're not living any longer in a state in which we were uninhibited. We're completely inhibited every time of the day, every moment we live, every time we react, every time we think or feel with our personality and the actions that are a result of that kind of a thought or feelings. This is the condition in which we are, like it or not that is, if you're honest you'll have to admit it. And then, where is the key to the scriptures? In Christian Science, to think better because God is good? What good will it do to read a little bit of Baba? God is Love, and Love is Man, and then what? What you do with it, tomorrow morning, tonight: what is it of any particular help when you buy food and you have to wait in the Co-op because someone else is ahead of you? And you get angry because that person can not find a dollar bill with which to pay. And you wait, you, precious you, you have to wait. And you can multiply that kind of an example thousand times during the day and you know you were unconscious and you lost yourself; you lost energy; you lost yourself so completely that you didn't know yourself any more. You don't even know how to extricate yourself out of that kind of a condition, even if you say I don't want it with your mind, and your feeling continues. And then you have to wait until the kind of Gurdjieff would call zilnotrago disappears by itself and then of course you call yourself again a free man, until the next moment, as I've said many times, someone steps on your toe and you say

God Damn You; is that a man? And this is what we are, that kind of man, that kind of stupid fool. You have to admit it if you are interested in becoming conscious and then with that what will help you? Prayer, to God who doesn't know you and you don't know Him, and you don't even know what language He speaks. You think he's an Englishman, maybe.

Don't be stupid. A realization of yourself as you are on earth that what you have and constantly you dare to say I have a body; what is this body of mine, and what is it to me, and what is the use of it, and how can it be used then by what and me and what could become independent and stay on its own feet, and not be defeated or blown over by winds or storms. And I can continue in life the way I wish to be because I have an aim, and not be swayed one way or the other because the wind happens to blow that way and there is no rudder, no control, no guide, and where will I find it? I say you read what you wish in the sacred books and see if you can come up with an answer. The realization gradually that Gurdjieff did something, and that he did it and so for us. I know no one else did it in that way, that perhaps in times to come there will be more of an appreciation of that what has already been done and here in a certain Western style, in a book which has been translated for you into english - that you can read it in beautiful long sentences which do require a little bit of attention so that you won't fall too soon asleep and that there are many words in it of course you don't understand because the language which we now have is full of associations. So in order to free yourself to be able to think clearly and to come to conclusions on which you can count and rely and to have feelings

which are pure, and not affected by your wish for something else, and independent on personal interpretations of that what we are now as personalities - the way we are now without any possible communication in any kind of a form of language not even in words that we understand what is the meaning of what someone else says, let alone communication on the basis of the emotions, or the basis of the relationships of postures or the understanding of that what is being used as a voice, or that we even indicate when we talk and we have an expression on one's face. These are the problems that we have; they are the problems of a group, is it the problems for which you wish to get together in order to have more understanding and the hope that something can be done with which you can now work and not wait til tomorrow, and not wait til the sun shines, and not wait til your Mother-in-Law has died. Now - you start; now you work; now, you don't quarrel; now you have an aim for yourself and in the aim for each other you find each other. You don't have to be friends; you don't have to lick each other's boots; you don't have to make little cliques; you don't have to be jealous of anyone because you have everything that you need, with yourself, with your body, your mind and your feelings in a more or less healthy state, and you have enough knowledge to know how to behave and not to be stupid. These are the requirements of ordinary man with which he starts work, and the simplicity of work it is so clear of what is required. What else could be clearer than a statement of I have to become aware? And that the awareness means I have to be free from something that I now call feeling, and which I express in the form of I like, or I dislike. So that I start to understand the meaning of impartiality, and to be able to watch that what is behaving. What could be simpler? Your body,

it is always there and you could watch it in that sense; you could become aware of it in whatever form of behavior, and you then, if you could continue it you could wake up, and you would then realize that if you want to be really impartial that the only time if even a second is time, that only in a second, in a moment, you could be impartial. Only then, that you could be objective because any other time as represented by that what is future coming towards you and the past going away from you is always subjective. So the concept of simultaneity is not so difficult. The concept of a moment is not difficult. How to bring it about: by means of activity - not by means of a thought; this is never understood in Zen, and that is why there are no Zen Masters in America. There are a little bit of somebodies who play with the ideas. Why is it necessary to import them from a country of course where it can exist because there it is alive and there it is understood from early days when they were born; there they live at least to some extent their religion. Where is it here? Where is it here in our younger generation? Who is searching? Who is open? Who is rebelling? Who wants to be answered? And they have a right to have an answer. And who is going to give it? The ministers and the Priests and the Rabbis? Do they know? How can they help; how can they tell them, those who really wish, and are hunting, and trying in a variety of different ways to express themselves in order to find that freedom in Art or in Behavior rebelling against the ordinary rules of ordinary society because the ordinary fogies who are still more or less in charge don't allow them, so of course they get angry. Why can't they live the forms of democracy which never have been realized until now there is an opportunity

of that kind of freedom and perhaps equality and still how difficult it is even to establish a law, and follow it, and that even 10 years after the so-called Law of Civil Rights we still have such, such difficulties. Because human nature is that way, and unless we understand that the solution to the problems which we face at the present time start at home and will not be solved with something like a salve that you put on the wound or correct because you want to help people who are suffering. It will not change the essence. When you don't change the blood in your body you will constantly have difficulties with your skin, and any amount of washing it with beautiful soap will not change the purity of your blood. Blood is that what is necessary at the present time to be understood as far as psychology is concerned, that kind of blood which is necessary now to understand of how to use it is hanbledzoin, not your ordinary blood of your physical body. The hanbledzoin is the kind of blood which is necessary for the psychological development among people and in their own life for their own psyche to develop in them an emotional body which can be independent of the ordinary affairs of ordinary life without forgetting the necessity of paying for whatever there is as a body which becomes a vehicle for oneself in order to continue to live. But in any event to try in that kind of freedom to establish something that can start a life, you might say, of its own; we call it Kesdjan, and it has to be based on feeling because all the other little things that we know about like ordinary food, like air even, like impressions received unconsciously, is of no help to us because it does not do away with the reactions which we constantly manifest. And that the only solution will be on the basis of that what is a little bit freer already to start with,

sometimes I say in the form of air because compared to physical body, and compared to physical food air at least has an advantage that it is a little bit more free and will go in directions where the solid or a liquid never would go. But that what is really the establishing, that what could live between people, is a feeling. And if it could be directed to that what is of a higher level it could become an emotion. For that reason I say that what has to develop is exactly how we want to start in a possibility of that kind of freedom on an emotional scale, and this means allowance for people to express themselves in their wish of what they wish to become, and that the comparison is not what they have reached in a material sense. If you could look at a person as someone who contains within him a wish to grow or a wish for a certain understanding or development, or a wish for a different kind of freedom from his physical existence, or a wish, religiously speaking, to be united with that what is of a higher level of being towards which he wishes to strive. If you could understand the real understanding of that form of emotion you would love mankind. You would understand what motivates really man because that is his wish to continue to life; that's his wish to protect himself, that is his wish to continue to live in order to fulfill his obligations and not to be cut off or to die prematurely. This is the wish ultimately to become united with that what he considers for himself higher than he is and sometimes he calls it his God, sometimes he says it is Endless; all these things are words of course, but they can be expressed in a very definite feeling, an emotion, which then in one's life will take on

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